Islam & Sectarianism

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TRANSLATOR`S NOTE

All praise is to Allah, the Most gracious, the Most merciful, and may His blessings and peace be upon His honorable and last Prophet, Muhammad, his companions and successors, who preserved and passed on the message of Islam to us as they received it from the companions of the Prophet, who received it from the Blessed Prophet (PBUH), who received it from Jibrail, who received it from the Sustainer of the worlds.

Islam is all encompassing and balanced way of life. Islam takes all aspects of human life into account. If different body functions in the body work properly, whole physique remains at peace and if one malfunctions it disturbs other parts. The same way Islam puts forth such an integrated system which encircles the whole mankind. If one aspect of this system is not taken care, it definitely affects other aspects.

Islam, therefore, opposes all kinds of activities which affect directly or indirectly peace, happiness and social harmony. It never allows things which potentially spoil social order of society.

One of such things which disturb peace is sectarianism, a terrible spoiler of peace and brotherhood. Sectarianism cannot allow communal harmony. It divides people into groups and sects and incites them to fight with each other resulting into bloodshed.

When so–called thinkers of the world start to think of the reasons and factors behind sectarianism, they declare

religions to be the sole factor behind it. Islam, though a natural religion, is also named in the same breath.

Islam and Sectarianism is an English Translation of the original book in Urdu authored by Hakeemul Islam Hazrat Maulana Qari Muhammad Tayyib (ra), the ex- rector of Darul Uloom Deoband. I have made a humble attempt to translate the original text of the book into English.

I have tried to translate the ideas expressed in the book. Instead of going word to word, I preferred to capture the essence of the original text. Since translating such a prolific author is definitely an uphill task, I cannot claim it to be free from shortcomings. If readers come across any, I would request them to inform and excuse me.

Going through this book the reader will come to know the real face of Islam and that it is a natural religion which invites people towards peace and mutual harmony, but rather, brotherhood. It opposes every kind of sectarianism and shows the ways to succeed here and hereafter.

Here I must thank Maulana Muhammad Shakaib Qasmi, the director of Hujjatul-Islam Academy who entrusted the task to me and all those who helped me directly or indirectly complete this book.

I ask Allah Almighty to make this book immensely successful in its noble mission! Ameen!

Muhammad Javed Qasmi
Teacher at Haque Education &
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PUBLISHER'S NOTE

Islam teaches equality and brotherhood. Numerous Quranic verses negate all kinds of sectarianisms, be it racial, ethical, financial, provincial, nationalistic, etc. Sectarianism, be in any form, if exists, it is not possible for a common man or society to stay safe from its harmful impacts. Therefore, eradicating every kind of discriminations and untouchability, Islam propagated the real brotherhood, equality and mutual fellowship which indicate universalism of Islam. Allah Almighty says in the glorious Quran:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ
وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكْرَمَكُمْ
عِندَ ٱللَّهِ أَتْقَىٰكُمْۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ١٣

> "O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware". (Al-Hujrat 49:13)

This is such a philosophy that if human being understands it, they will be free from countless problems.

Sectarianism has become a serious issue not only for every country but also for whole world. If we observe deeply the events taking place every day in the world like murder

and massacre, robbery and looting, bloodshed and brutality, lawlessness and anarchy, poverty and world devastating wars, are just the outcomes of the multi-layered sectarianism, which has turned into a disease more dangerous than cancer and governments despite investing a lot of effort are not able to find its solution.

'Islam Aur Firqawariyat' is a masterpiece written by Hakeemul Islam Hazrat Maulana Qari Tayyib (ra), the ex-rector of Darul Uloom Deoband, which, due to its unique tone, style of argument and the complete discussion on the topic, it is equally popular among commonly educated people and scholars, and even after a long time passed it retains its magic. Moreover, it gives a new horizon of thinking to the readers on account of its appealing ideas, scholarly argument and convincing evidences to support the claim.

The present book is the English translation of 'Islam Aur Firqawariyat' translated by Moulana Muhammad Javed Qasmi. Translation is simple and readable. Good effort has been made to put forth a good piece of work.

This is the second work in English from Hujjatul Islam Academy, research department of Darul Uloom Waqf Deoband. Before it, last year, **'Human Being a Distinguished Creature'**, translation of 'Insaniyat Ka Imtiyaz', one of the best books authored by Hakeemul Islam Hazrat Maulana Qari Tayyib (ra).was published which received appreciation from scholars and academics.

This is not the final milestone for Hujjatul Islam Academy, we have a long way to go in respect of disseminating the vision of our scholars into English and Arabic languages.

I pray to Allah that may Allah help us accomplish the great objectives of Hujjatul Islam Academy and enable it to explore new horizons.

Muhammad Shakaib Qasmi
Director:
Hujjatul- Islam Academy
Darul Uloom Waqf Deoband, India

FOREWORD

It is not easy on my part to write an introductory note on this book and say some words about its author, yet I mustered up courage to pen down a few useful lines for the readers of this book.

Though, sectarianism is a term modern age has coined, the fatal ideologies and evil intentions it entails, are not new. In the history of mankind, sectarianism led to immeasurable damage caused by the superiority complex feeds on sectarian spirit. As egotism in individual life, is the root cause of moral decline; jealously, enmity, clash and greed for power, in social life the same role is played by sectarianism. It leads to fight in a family, tribe, and race, based on sectarian ego. Its slogans are exciting, but results are appalling. It is a venomous snake with bright appearance.

Today, in India, a group is playing with this charming snake. Had it been confined to the stage, it might be overlooked, but the drama has now reached beyond stage and the snake is being danced on the name of religion, which leads a religiously ignorant individual to take religion as a source of all social disharmony and fanatic violence. Being the pattern generalized, Islam too, despite being universal religion, is taken as fanning the fanaticism and promoter of sectarianism.

It is, therefore, needed to clear this misunderstanding and sincerely put forward the universal vision of Islam as well as to articulate that Islam is the first religion to propose

the philosophy of brotherhood-beyond-boundaries and advocate globalization erasing the separating lines: be it racial, tribal, provincial, social, political etc.

From this viewpoint, the book is a good gift to Muslims, revealing the facts for thinkers who are religiously less informed. It is a guiding text and an eye opener for sectarians too.

Muhammad Sufyan Qasmi
Rector:
Darul Uloom Waqf Deoband, India

Islam and Sectarianism

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ
وَجَعَلۡنَـٰكُمۡ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ
عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware". (Al- Hujrat 49:13)

Presently, you wish wholeheartedly to spend a prestigious life as an Indian national enjoying the common fundamental rights guaranteed by the Constitution of India to every citizen of the country.

Also, being in minority, you would like to live as a respectable minority citizen in stable state and benefiting from all kind of freedom conferred by the law of land.

Similarly, without inferiority complex, you wish to spend your life as a noble neighbor among the nations of the country.

In the same way, like common citizens, you aspire for peace, security and sustenance with no trouble.

Also, with secure culture and religion you like to live

in the country as a respectable Muslim fulfilling its all commandments freely.

Your status right now has four facets:

Indian
Minority
Adjoining Community
Muslim

Besides, in every status you want to hold an eminent position in terms of sufficient sustenance and peaceful life. Undoubtedly, you are right in your legitimate wish.

To me, the proper solution to these four issues is only that you should spend your life in accordance with Allah`s immutable laws of nature. Because, living naturally gives absolute dignity, peace and security, whereas going against nature, definitely, causes every kind of disturbance, disorder and stress in every sphere of life.

Though Islam is the other name of Nature, I did not mention it in the beginning, because minds are polluted by communal hatred. Whenever religion quoted to resolve any national issue, minds revert towards communal tension, the cause of millions' bloodshed, which makes it doubtful that religion may resolve any issue.

When I use the very word Islam in political issues, it should not scare anybody; because advent of Islam is not for creating prejudices and communal tensions across the world but to wipe out every kind of communalism, morally and legitimately too. It means Islam ethically as well as principally is not a source of discord or communalism but it promotes national and international integration. Hence, the root of ideological divisions is not Islam but the distance from it, as Allah Almighty says in Holy Qur'an, "In the

beginning of creation, humans belong to a single nation and there was no division until they followed Me, but as they left me later, they got divided into groups and sects and began to live on their own way. Despite it, my messengers wished to eradicate their communalism and did a great deal in this regard. Some of them accepted his counsel while some rejected and remained on their stand". As the following verse of the glorious Quran says:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ
ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ
أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى
ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

"All men used to be a single 'Ummah (i.e. on a single faith). Then (after they differed in matters of faith), Allah sent prophets carrying good news and warning, and sent down with them the Book with Truth to judge between people in matters of their dispute. But it was no other than those to whom it (the Book) was given who, led by envy against each other, disputed it after the clear signs had come to them. Then Allah, by His will, guided those who believed to the truth over which they disputed; and Allah guides whom He wills to the straight path."(Al- Baqra,2-213)

As in the beginning of human race, it is claimed that again humanity would follow divine path and would be

compelled to take Allah's refuge in order to get out of the predicament. Then, they would be a single nation and all sects would vanish into a united nation. Prophet Muhammad (pbuh) said:

> لا یبقی علی ظھر الارض بیت مدر ولا وبر الا ادخلہ اللہ کلمۃ
> الاسلام بغیر عزیز و ذل ذلیل قال فیکون الدین کلہ للہ
>
> "On the surface of the earth, neither a clay house nor a thatched one will remain, but Allah Almighty will make Islam enter into them whether by the grace of honorable people or owing to be fed up with the disgrace of contemptible men. The narrator said, "Then neither any sect nor any school of thought will exist except the complete religion of Allah Almighty."

So, why are you afraid of such a boon that came only to uproot the sectarianism from the world? As in the past it had done so and forecasted about future too, which is sure to be fulfilled.

If you aim at terminating communalism, refuting Islam equals to denying your purpose. Therefore, you need to understand things in right perspective and not grow phobic about Islam.

Islam never incites sectarianism, rather it considers so called democracy insufficient and a form of sectarianism; because Islamic concept of democracy is far above and superior to the self-designed democracies. As per your opinion, sectarianism is nothing but a political party standing for any religious group in parliamentary elections. In your opinion it sparks tension and conflict among religious groups

which spoils harmonious environment and weakens the country's social fabric.

Here Islam questions the prevalent democracy and says, 'although you gather the religious groups on the name of motherland, the country's politics cannot be confined to regional and internal issues, because it is the age of globalization where nations depend on each other on various grounds. Henceforth, it extends to international politics and sometime results into conflict over internationally significant interest. This leads to national sectarianism rather religious sectarianism causing conflicts and wars. Which religion provides a base and keeps ever afresh Indo-Pak tension over Kashmir? In fact it is a clash over a piece of land, geographical interests and country demarcation. So far, it has claimed thousands of lives and cost billions, yet unresolved as the first day. Today wars among countries cost billions and claim thousands of lives. This is just a tip of ice berg, what is going to unfold is huge and disastrous. Can anybody tell which religion fuels such sectarianism? In the context of national politics, these advanced countries do not consider mentioning religion less than paganism, but they would rather prostrate only before the idol of absolute nationalism. Then, where did this communalism among them come from?

Obviously, if sectarianism is the term for clash between two groups or nations and you consider refraining from it good for social harmony, be it based upon religion, nation or on any other ground. However, it is required to find such a common ground which brings about mutual harmony away from sectarianism. Bottom line states, you have enmity with religion rather than sectarianism. Further, if any religion promotes communalism or its roots have such content, it can be disapproved.

However, having united all the religious sects on the

name of homeland to kill the religious sectarianism in the country, you had heaved a sigh of relief that the task was done and the democracy got established. But, Islam counted this democracy as communalism, because the rivalry and tension still exist. If not in one state, it exists between states and if not between states, then between countries. So, communal tension, by any name or in any part of a country or the globe, surely has its fetal results. Therefore, Islam would consider such nationalistic democracy as sectarianism, because it is not consequently less than religious democracy. Also, the democracy presented by Islam is absolutely universal and far greater than the democracies of the world. Its purpose is that all human beings live a brotherly life. Neither religious nor nationalistic nor any type of sectarianism should exist among them, rather, the whole world be united like a single nation on the principles of universalism.

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ٢٨

> "He is the One who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. And enough is Allah for being a witness (to His promise). (Al-Fatah,48-28)

So, don't be afraid of Islam. It never incites sectarianism which leads to bloodshed. It abolishes all kinds of sectarianism and advocates establishing a natural system of such a universal democracy where people of the whole world spend a brotherly life connected to a single system. Further, it proposes a global polity and a single school of thought; there should not be nations but a single nation and

their motherland should not be in parts, but rather, whole world a single homeland politically as well as virtually for all mankind.

Why does Islam claim so? It is not out of bias, but on the basis of its universal tenet, it guides principally towards such a universal community where all human beings become brothers and the so-called discrimination, which has divided the world into various groups, disappears. In the world, first time sectarianism cropped up on racial ground.

A group believes itself to be the children of the sun while thinks of others to be the offspring of black griddle. One group assumes to be born out of God`s mouth and opines about others to be born from beneath the feet. Therefore, former considers himself greater than later, feels shame to sit near, avoids worshiping together with them, does not tolerate to take food from their hands, runs away from his shadow and does not make any relation with them. Thus, un-touchability emerges from the discrimination of two nations and both part from each other for ever as if they were not the members of a same kind, but rather, one was heavenly kind while other earthly one.

What separates a group from the other and breaks a community into two parts forever is the most glaring manifestation of sectarianism. And, if any school of thought chalks out such principal, undoubtedly, it did not get even the wind of democracy, let alone democracy. Instead of harmonizing human beings, it will always divide them which will cause to flourish the germs of separatist spirit, let alone presenting a global government or school of thought in front of the world.

The racial superiority and discrimination is a natural tendency among peoples. This is what that divided the world

into fragments. No religion or nation ever went against it rather sometimes, they thought they have been born as superior to other people. Then, suddenly, Islam presenting its first principal announced to terminate the racial sectarianism and created racial uniformity so that all human beings should come closer to each other and a universal cooperation among them develop. As the glorious Quran announced in the following verse:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلۡنَـٰكُمۡ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ١٣

> "O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware." (Al- Hujrat 49-13)

Offspring of a father and mother called brethren and cooperation among them is named brotherhood and community. It is the relationship which Islam described whole world to be attached to. Neither it described anyone as the offspring of the sun nor anyone as of black griddle; neither it said about any human being to be born from God`s mouth nor any one as trampled, but rather declaring all of them the offspring of a father and mother, stated that they all are equal to each other with no discrimination as a human being.

If we think, so this brotherhood assumes far greater status than equality, because its commonly known meaning in law is to be equal. It means all are equal in sight of law

regardless of the caste and class they belong to. But despite discrimination, the equality before law is more admirable.

So, egalitarianism doesn't ensure human equality, but only equality of law, while the brotherhood itself means the absence of discrimination, because the few corollaries of one origin shared in one root and being progeny from one father and mother are called brotherhood. Evidently, when all human beings become off-shoot of one origin and the progeny of one father and mother, no question of discrimination can arise among them. In spite, if there is discrimination among them, then they cannot remain from one origin. However, this is the equality called brotherhood.

So, in this verse, calling all human beings brothers, the glorious Quran taught whole world the lesson of a global community and real equality, and uprooted the seed of hatred from them, because abhorrence and savageness can exist in members of two origins. There is no place for hatred and savageness in members of one origin. Brotherhood is the root of equality and fellowship.

The Quran called all humans just as brothers that proved them to be from one root, but adding to it, prophetic tradition also stated their essential singleness as it says:

كلكم بنو آدم وآدم من تراب

> All of you are progeny of Adam (paternal brothers) and Adam is created from clay (your essence of creation is same and it is clay)

Evidently, when there is only one creation substance of all nations, neither logically nor naturally any reason for mutual hatred remains, moreover, mutual fellowship reaches to the extent where one feels empathetic towards others.

So those nations who don't consider humans as a single spirit, they can never stand for the real democracy. Not only discrimination, even untouchability exists among those who believe that a particular group is the descendants of the sun while another originates from feet. People who believe that white-skinned people have inborn superiority over blacks, the complexion as distinctive feature, do not consider men from common origin, rather they think of a group of people useless like bushes in forest. Among people with such mindset no question for mutual harmony can ever arise. When untouchability, discrimination, superiority, inferiority, unfamiliarity and separatism is practiced and it hinders in realization of equality, fraternity and brotherhood; crying for democracy is worthless and just eyewash to deceive the world.

Europe claims the global democracy and undoubtedly it has globalized the civic resources, despite the claim is impractical, due to the existence of racial discrimination of colour and gentry. They do not believe in such school of thought which bind their souls and establish global fraternity. Therefore, Europe`s claim of democracy limits to political interest and socially rejected. In spite of sincere efforts to establish global fraternity, this claim is utilized to rule and enslave the colored people. They not only play with their emotions but also entertain at the verge of deaths.

In fact, only that school of thought can unite people at single platform, which considers them from same origin with common parents and establish brotherhood ensuring equality and eradicating communal discord and racial discrimination which is mother of ignorance. Behold! There is no such school of thought except Islam.

It should be noted that Islam honored humanity along with religion by establishing equality and brotherhood and

stated that no group of mankind is impure by nature. Human is human and cannot be detached from humanity. Its deeds and thoughts can be filthy but not human itself. Its human aspects must be honored.

Therefore, in Islamic Shariah, neither a human being (either Muslim or Non-Muslim) is impure nor things he has touched. This is all due to the solidity of human brotherhood and respect of human. Otherwise, if the dry or wet thing touched by him or his leftover is declared impure, it will surely claim the impurity of human mass. As a result, no man can remain pure; whereas it is agreed upon that no nation considers all humans impure in general.

That is why Islamic shariah does not prevent from touching menstruating women, taking her leftover and eating with her, because her impurity is jurisdictional which affects only the specific worships. It does not make her impure by nature that as an untouchable she should be kept away from living, eating and drinking together as ignorant Arab and Jews used to do. This directly insults the humanity.

The school of thought which, according to its fundamental principles, counts all nations pure and single essence, proves brotherhood among them, rooting out manmade discrimination, establishes equality and paves the way for mutual friendship and dealings abolishing the untouchability. Will such a religion unite the nations of the world or create communal tension?

So, whenever the world steps towards globalization and global equality, it must have to adopt the Islamic principal of being from one origin, through which, the mutual hatred and discrimination could be eradicated; otherwise, globalization aside, a nation cannot be smoothed and in one nation emerge so many discords and hatred that it will be impossible to unite them at single platform, as it is

being observed in narrow minded nations.

Gandhi ji understood this fact and found eventually the liberation of India in the eradication of discrimination and untouchability from his community. He not only preached or wrote for this cause but also explained by practice. If he travelled to Delhi, he would stay in tanner's colonies so that he could remove the inferiority complex from Harijans and superiority complex from Brahmans and establish model of equality for the upper caste people.

Jawaharlal Nehru, the Prime Minister of India, raised a slogan, ''World should establish a global government or be ready to suicide''. For this, it is essential for the world to end the racial discriminations, kingship and capitalism, because discriminations that is ranking first, second and third on racial, political and economic grounds can never bear the mutual fellowship.

It gives me pleasure that today every educated and sensible person, belong to any caste, is coming towards globalization and is ready to eradicate every sort of discrimination which is a specific teaching of Islam. Further, it is Islam which introduced brotherhood, equality and the idea of being from one root.

Despite the end of the discrimination, if sectarianism exists, it is emerging from the religious lines and that is why today the world is determined to cut religiosity off politics. Undoubtedly, it is reasonable and admirable too; but this approach should be to those religions which principally promote violence and communal hatred and are responsible for such chaos. However, the religion that predominantly was meant to end sectarianism and conflicts based on complexion, race, caste, wealth, customary post and dignity; and gave the world such principles which cannot allow the germs of communalism to flourish. Then why should Islam

be out of scheme when it comes to national or international affairs? Islam has been inevitable to resolve the problems of world. Whatever policy you form in order to terminate communalism, it has its origin in Islam. Therefore, though you deny it, you will have to admit it. Henceforth, abolition of discrimination is not contrary to Islam essentially. Principle of brotherhood and equality is aligned with the Islamic principles. While criticizing Islam, the tongues are not revealing the truths of heart.

On one hand you are scared of the name of Islam and on the other you accept and apply its formula. So, why do you run away from such a guiding light which works out for you in all situations? If only, you don't fear from the name of such a thing which has found a place into your hearts and souls.

Equality before Law

Inequality before law leads to conflicts even after people have been united on other grounds. For instance, all the members of a nation are not equally permitted to gather at one place of worship and do not enjoy equal religious rights. Places of worship belong to particular family. Seminaries are owned by a specific family and they restrict others. Education is a monopoly of the particular tribes. Food table and its contents are not able to unite every disparity in the society. Some are originally pure while others impure. Surely, such nation cannot live in harmony.

In the age of ignorant Arabs, along with racial and ethnic discriminations, there were discriminations in worship too. On the occasion of Hajj, common people stayed in Arafat, but the noble Arabs stopped only in Mina because of being high in position. Their superiority complex could not allow worshiping with common people together, as if, the religious law had declared them high and others low in worship forever. Likewise, in the age of ecclesiastical supremacy, corporal punishments and other penalties were inflicted on poor Christians but people with high profile were exempted, as if, they enjoyed legal relaxations while others did not. Particular group or caste was specified with earning money and other was forced in labour and in less socially acceptable services, as if, one was born to be rich and the other to live in poverty forever.

Consequently, not only there were conflicts among those people but also strong hatred among each other. The ways of suppression and insult were common. They were at war with each other. Owing to it, one group could never tolerate other. The life of one group was in trouble as if misery was its fate and the other was content taking it as

birth right to live in happiness and prosperity.

Islam also invited the world to eradicate sectarianism arising from discriminations before law. As it said, "Education is not the monopoly of any family, but rather, everyone's right without any exemption of a family or race as it said, "getting education to fulfill the religious duties is obligatory upon every Muslim male and female and extra education is optional obligation." In Islamic law the rights of all are equal. In the places of worship rich and poor are equal. White and blacks are the same. Punishments are alike for common man and the daughter of the head of all messengers. If she commits theft, her hands are also to be cut necessarily like common people. In Hajj, Ahram of two cloths is equal for king and poor and both have to go Arafat and stay there compulsorily. If a shawl from the bounty is the right of any common man, so the same is the right of the caliph. Otherwise a Bedouin can object on him and he has to answer. However, one of the basic roots of communalism was racial and ethnic discriminations and second root was legal discriminations, so Islam eradicated both of them.

The first sentence of the topical verse, إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ(We have created you from a male and a female.) eliminated the racial discriminations and the second sentence إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ (Surely the noblest of you, in Allah's sight, is the one who is most pious of you.) finished the legal discriminations. It indicates that one who observes abstinence and follows Islam will be great in the sight of Allah Almighty and who does not, will be contemptible. It suggests providing equal right of law to all.

So, the racial superiority is eliminated by brotherhood and legal partiality by equality. Universal brotherhood is a special facet of Islam which may be remedy for the nations afflicted with social disparities.

Reverential Sectarianism

The third perilous type of sectarianism breeds on excessive favouritism towards respective leaders. Naturally, it would create disharmony, violence and hatred. Generally, while comparing, when spiritual figures are lauded in such a manner that causes to degrade or insult other`s leaders. Unlike to it, if all leaders and notable figures are given due respect, certainly, it would boost fellowship and mutual harmony.

Islam rooted out sectarianism caused by unfair favouritism and proposed the law of equal beliefs regarding prophets and messengers as the Quran says:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦۚ

"We make no division between any of His Messengers."(Al Baqra,2-285)

Then, it presented the rule of equal faith as the following verse of the glorious Quran describes:

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ
مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦

"Say (O, Muslims): We believe in Allah, and in what has been revealed to us, and in what has

been revealed to Ibrahim, Ismai'l (Ishmael), IsHaq (Isaac), Ya'qub (Jacob) and his children, and in what has been given to Musa (Moses) and lsa, (Jesus) and what has been given to the prophets from their Lord: We make no difference between any of them, and to Him we submit ourselves''. (Al-Baqara,2-136)

About prophets Allah Almighty said that He mentioned some of them with their names and some of them without names. But, according to doctrine, all are equal. About whom He can't bear a little criticism, let alone contempt. Prophet Muhammad (pbuh) said:

لا تطرونی کما اطرت النصاری المسیح بن مریم

''Don't exaggerate me as Christians did Jesus''.

More he said:

لا تقولوا انا خیر من یونس بن متی

"Don't say that I am better than Younus bin Mitta''.

It means, comparing me with other prophets, don't praise me, for it results naturally into degradation and contempt of others.

Then, don't revile those spiritual leaders, whom world`s nations have considered their God and worship them beside Allah due to ignorance, lest their devotees backfire criticizing your spiritual figures. Thus, you become the cause of the whole drama. As the glorious Quran says:

وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ
عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ

رَبِّهِم مَّرۡجِعُهُمۡ فَيُنَبِّئُهُم بِمَا كَانُواْ يَعۡمَلُونَ ﴿١٠٨﴾

"Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge. This is how We have made the deeds of every community attractive in their sight. Then, to their Lord is their return, after which He shall tell them what they have been doing."(Al-Anam,6-108)

Moulana Muhammad Qasim, founder of Darul Uloom Deoband penned in some of his writings that don't revile by name and say any insulting word about the elders of Hindus like Ram Chandra and Sri Krishna because it is likely that they had been the true messengers of their time sent as a guide and warner to India with true Shariah, but later people distorted their image and teachings as Christians did with Injeel and Jews with Tourat.

Obviously, if they were the true messengers of Allah, they would come under the verse وَمِنۡهُم مَّن لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ (and of them there are those whose history We did not narrate to you) and be sacred as any other messenger. Some of them might be under the verse مِنۡهُم مَّن قَصَصۡنَا عَلَيۡكَ (Among them there are those whose history We have narrated to you) and they are called with the same names in the Quran and Hadith but it might be that the difference occurred in their names because of the linguistic differences and we could not understand these non- Arabic names easily by Arabic ones, as Yusuf is used in Arabic but in English pronounced Josef or Yaqubas Jacob. Moulana Manazir Hasan Gilani wrote in his book, Ann Nabiul Khatam that during excavation of the ancient relics, Kapil city concealed for thousands of years was discovered in India. It is possible that kapil be a same messenger whom Quran called Zul Kifl,

because there is not so much difference between Kapil and Kafil.

Similarly, Ahmad, the name of Prophet Muhammad (pbuh) according to its meaning is Fare Qaleet in Hebrew language of Injeel. The great personality about whom Hindu scriptures predicted to come, his name is Mahamat which is very close to Muhammad in pronunciation and meaning. His mother`s name is Suamati which means peaceful and it is Amina. His father`s name is Ishvar Das which means servant of Allah and it is same like Abdullah. Likewise, Isa is an Arabic word and in Injeel called Al -Yasu.

Similarly, it is likely that these prominent personalities of India had been known by these renowned names in Hindi of that time but Quran and hadith pronounced them with Arabic pronunciation as Kapil ZulKafil. In this respect a little offence against them will be violation of the Quranic verse لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ

However, Quran presented a permanent principal that the spiritual figures of other community should be respected. In case of identification they should be considered as true messengers of their times sent by Allah almighty and in case of having no proof about them, then too, you should not speak foul about them, your stand should be, “I neither verify them nor deny and I leave this matter to Allah Almighty”.

Apparently, which principal can be more just and inclusive than this to bring other nations closer? Thus, nations will develop respect towards other nations’ leaders and influential personalities.

Thus, Islam put an end to deferential sectarianism by this principal and set a rule of deferential equality.

Nationalistic Sectarianism

Another factor which splits nations is nationalistic sectarianism. Demarcations divide only land which is not so much condemnable, but to feel proud on the parts of the earth in such a way that one part defames or proves other one useless, breaks heart, generates nationalistic and prejudice paving the way for nationalistic sectarianism which incites nations to clash each other.

So, partition of land is not bad, but breaking hearts which results into conflict is very unpleasant. If any one`s homeland is reviled, he, in return, will not only lash out the one who speaks foul about his motherland but also its inhabitants and things become worse. On the contrary, if any country is admired and sanctified, it wins the hearts of its inhabitants. Moreover, if this is done on religious grounds, all inhabitants will be attracted by that religion.

Positive aspects of a religion in any country should candidly be acknowledged. This is an important principal of Islam. Not because it will leave an impact on inhabitants, which is sure to attend without having intention, but because a good homeland deserves to be praised and its merits, be it of any kind, should be acknowledged.

That is why Islamic shariah has lauded the countries for their good qualities bestowed by Allah Almighty the same way as it has praised Hejaz. A great chapter of virtues is dedicated in Islam just to places, countries and houses. Islam praised Syria, Damascus, Yemen, Ethiopia, Kherson,

Iraq, Egypt, specific mountains and other places the same way as it admired Makkah and Madinah. Lots of prophetic narrations relate their virtues. Similarly, a huge collection of prophetic traditions narrates the virtues of India.

The first caliphate house of Allah Almighty where the first caliph, Adam (pbuh) was descended is India, for he was sent down from heaven on wajna valley in Saran Deep and it is the peninsula of India. Hence, on the authenticity of Ibne Abbas, IbneJareer, Ibne abi Hatim and Hakim narrate:

> اول ما اهبط الله آدم الی ارض الهند (فی لفظ) بوجنی ارض
> بالهند

> "First of all, Adam (pbuh) was descended by Allah Almighty on Indian soil, in another narration the word wajna came which is in India''.

Another narration of Ibne Abbas carries the word, Saran Deep. In virtue of this valley Ali (ra) said:

> خیر وادفی الناس وادی مکه و وادنزل به آدم بارض الهند

> "The best valley of people is Makkah and the valley in India on which Adam (pbuh) was descended''.

Adam (pbuh) at first, settled in India, as if the first population of the world began just from India. As he (pbuh) is the first prophet of Allah, therefore, India is the first house of messengership as the last house of Prophethood is Hejaz.

Only two human beings were sent from heaven to earth, Adam (pbuh) in India and his wife, Hawwa in Hejaz.

It is India where, for the first time, Islam, the first divine law was revealed and later it its final version revealed onto Mohammad (SAW) in Hejaz. It is but India where Gabriel, for the first time, descended with the words of Allah and proclaimed oneness of God, the first Azan was called in India, as it is mentioned in prophetic traditions.

It is India where the first prophet was sent with glad tidings about the last prophet. In this respect, India is the first place to get glad tidings.

Tibri narrates that Adam with Hawwa (pbuh) returned from Hejaz to the valley which he was sent down and built home there. It indicates that India is the homeland of the first prophet. Enough to be proud!

Also his grave is in Wajna and it is proven by hadith that man is buried in the same place from where the clay is taken for his composition. It can, therefore, be said that just the Indian clay laid the foundation of Prophethood. Adam (pbuh) performed forty pilgrimages. He went by bull for one pilgrimage as Subhatul Marjan narrated it. Also, the first animal blessed by Allah Almighty for agricultural activity was red bull and cow as if the bull race began from India. Therefore, perhaps, it is respected so much in India as it is the first animal and enjoys close affinity with the first prophet.

If Hejaz is sacred for being the birthplace of the last prophet and a place for divine revelation, Syria because of being hometown of prophets of Bani Israel, Egypt for having a close affinity with Muses and Iraq because of Ibrahim (pbuh) so, no doubt, India is sacred because of having close affinity with Adam (pbuh), being the first place of revelation, first house of Prophethood and first house of caliphate. In addition, it is homeland of Shees (pbuh), the great son and caliph of Adam (pbuh) who led funeral prayer

of Adam (pbuh) as Tibrani narrates it, and it is motherland of Noah (pbuh) as Subhatul Marjan narrates through ibne Abbas (ra). Also, graves of various prophets in India are revealed by the enlightenment of hundreds of spiritual figures.

Moulana Muhammad Yaqub, the first headmaster of Darul Uloom Deoband said, “I felt lights of Prophethood on Ganga banks, whether any prophet is buried here or these are the impacts of Prophethood. Moulana Rafi Uddeen, the disciple of Shah Abdul Gani and the first vice chancellor of Darul Uloom Deoband got inspiration that Moulana Muhammad Qasim, the founder of Darul Ulom Deoband is buried in any prophet`s grave.

However, thus, the sanctity of India is proven through Islamic virtues. If Hindus believe in its sanctity, so Muslims are not less than them. But the difference is that Hindus respect it on behalf of unauthentic stories and Muslims with authentic and historical references. Then, the glorious Quran mentioned well-known prophets with their names whose followers had been the permanent nations in the world and mentioned most of them without names announcing:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦۚ

> “We make no division between any of His Messengers”.(Al Baqra,2-285)

In the same way it mentioned some countries, well-known for their specific profile, with their names and narrated their virtues along with prophets like Egypt, Syria, Iraq, Yemen, Hejaz and India etc. likewise, it honored the rest countries of the world generally by connecting them to Prophethood.

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٞ ٢٤

"Surely We have sent you with truth as a bearer of good news and as a warner, and there was no community without a warner having passed among them''. (Fatir, 22-24)

وَلِكُلِّ قَوۡمٍ هَادٍ ٧

"And for every people there is a guide''. (Rad, 13-7)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا ١٥

"And it is not Our way to punish (anyone) unless We send a Messenger''.(Al- Isra, 15-15)

It proves no nation around the globe is left without a guide and warner. In every part of the earth, prophets and messengers were sent and the sanctity of any part is proven only by affinity with prophets and pious persons. This makes every country sacred and suggests that no part of the globe should be reviled. Undoubtedly, when no nation criticizes on other`s homeland, the nationalistic prejudice and hatred will vanish and prevent nationalistic violence among nations. If criticism is must, people should be criticized not land or country, because no land in itself breeds violence or hatred. It is people who make it the way they want.

As no period of time should be cursed, for time itself is never vicious, but the people living in that period make it hard time, the same way, thinking bad of any place is not allowed because no place is bad in itself, it is up to its

residents how they make it. Apart from, if any place is blessed in plenty by Allah Almighty, it will be praiseworthy to just an extent, while the common places which do not enjoy such privilege, they would be the blessed with common affinity existent in all the places. Therefore, no part of the earth should be labeled as condemnable as it creates nationalistic violence and hatred.

It may be that, because of the blessings of Allah, a part of the earth becomes the most sacred, but it does not cause other parts to be cursed and source of nationalistic sectarianism, because every part has an affinity with any pious figure. So, it may be that some parts are good and some are better, but it cannot be that some parts are good while others cursed, which incites nationalistic prejudices among nations.

Quran presents such a splendid principal regarding the nationalistic equality that if observed, all nations can be free from the nationalistic prejudices at all, as Quran says in the following verse:

إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ

> "Surely, the land belongs to Allah. He lets whomsoever He wills inherit it from among His servants". (Aaraf, 9-128)

In the first sentence, attributing whole earth to Himself, He put equal grace in all parts of it, so that no question of nationalistic discrimination should remain. Then, on whole earth, He announced only His ownership which denies the possession of all others. Now, nothing remains to feel proud and partial which could incite sectarian reaction.

But, it was possible that a part of the earth was given

to a group of people and for time being they possessed it and developed a sense of ownership neglecting the absolute ownership of Allah Almighty, so, the second sentence of the verse has further cleared that if anyone is blessed with apart of the earth ,it is as heritage not ownership and it will be handed to the real heir after whom there is no inheritor, and it is well- known that inheritor gets the earth because predecessor is no more; otherwise, inheritor is denied. The same situation will go with every inheritor that when he passes away, the earth will be inherited by his next heir.

In this case, only trust can develop, instead of partiality and biased attitude. Each person will ponder over that he inherited the land because his predecessor is no more in this world. The same will happen with him and this chain will go on, so the real occupancy is of who will stay forever and He is none but the owner of the world who is eternal and absolute.

وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ ٥٨

"And We alone were the inheritors".(Al-qasas,28-58)

Apparently, when a people is convinced that neither he is a real owner of the land nor any other one and he is only beneficiary, no authoritative and sectarian sentiments will grow in him, which creating nationalistic hatred and sectarianism provoke nations to clash with each other.

However, to eradicate nationalistic bias, first of all, Islam opened the door for virtues and glorifications of all countries to close the chapter of nationalistic contempt and make nations close to each other lest it cause nations fall in nationalistic sectarianism. Then claiming ownership of Allah Almighty on whole earth, it declared all humans equal

beneficiary to the earth as to root out nationalistic sectarianism. This explains the internationalism of Islam. In addition, it proves that Islam is the only school of thought which can unite all nations when it comes to frontiers and boundaries.

So, the people who united a few sects in some countries and assumed that they have established a global democracy, indeed, they are in deceit. Real and global democracy counts it as sectarianism too, in which hundreds of nationalistic tensions flourish and if they, on time, emerge, they destroy the world.

Therefore, whenever the world really intends to eradicate sectarianism and establish a real global democracy, it will have to seek refuge in Islamic democracy which rooting out racial, ethnical and nationalistic sectarianisms, presented the principal of a real and legal equality.

Financial Sectarianism

One of the most deadly factors responsible to hatch non-cooperation and fan mutual hatred is financial sectarianism. It is distribution of wealth among the sections of society so unfairly that it shakes the social equilibrium and widens the gap among various social classes. One class becomes the capitalist while other one lives in extreme poverty and from here starts class-conflict. Former starts capitalizing on the endeavour of latter, while poor finds hardly any opportunity to secure livelihood. In such a situation, certainly, a volcano of abhorrence will erupt between them someday or the other.

Putting an end to it, if by the power of law an absolute equality is imposed and whole asset of the capitalist is submitted to the treasure of the country and then distributed among all equally, certainly it is not going to help, for human beings are gifted with varied abilities to earn livelihood which naturally demand that their outcomes should also be different.

Despite it, if economic equality is maintained forcefully, it will create some unsolvable problems. First, capitalist will go furious as those who have no ability to earn livelihood are forcefully partners in his earnings and poor will revengefully accept to relish for the capitalist had enjoyed from his struggle for a long time. Consequently, an emotional dilemma will occur. Second, the strength of capitalist to earn livelihood will surely grow weak and lazy, when he observes that he himself cannot get benefit from his

gifted abilities then why to invest so much effort in order to increase productivity. On one hand it will discourage individual productivity and adversely affect economy of the country, on the other hand, it will develop the germs of suspension and laziness among the poor because when they get as much with little struggle they will not be willing to work hard. As a result whole nation will come to a halt falling in suspension, mutual hatred and non-cooperation.

Financial sectarianism, therefore, can neither be removed by economic discrimination nor by economic equality. But only economic equilibrium can eradicate this sectarianism, which should be implemented, to an extent, by the power of law and to an extent, by the power of morals; through law, equilibrium should be maintained and through manners, the equality. Naturally, Islam resolved this matter declaring that wealth does not belong to you, but it belongs to Allah alone. How much He wants to give you, He does, and how much He wants to stop, He does. So, whatever you have, thank Him, and whatever you don't have, keep patience and be content with Allah`s decision. Thus, naturally, rich cannot feel proud and poor cannot grieve.

لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ
وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

> "So that you may neither grieve on what has escaped you, nor over-exult on what He has given to you. And Allah does not love any self-admirer, over-proud". (Al-Hadeed,27-23)

When the concept of human ownership did not remain, bigotry, pride, enmity, degradation and moral dilemma vanish. Now only distribution remains, but if it is performed in compliance with Allah `s commandment, no

partiality and injustice will occur, but rather, all will accept happily.

In many things, Allah Almighty did not permit personal possession which would have caused dispute, like sea, sea treasures, mountain wood and minerals, every kind of prey, cultivating salt and ranch lands. Today, wars are being waged on the banks of seas and minerals which cause riot everywhere and lose human lives. For this reason, Allah Almighty did not allow the personal ownership.

As far as the permission of personal ownership is concerned, as He consented to trade and earning wealth, so, He ordered to spend some on poor. He said:

> يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن
> يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ۗ وَٱلْكَـٰفِرُونَ
> هُمُ ٱلظَّـٰلِمُونَ ﴿٢٥٤﴾
>
> "O you who believe! Spend from what We have given to you before a day comes when there will be no trading, no friendship and no intercession, and it is the disbelievers who are unjust''. (Al -baqara, 3-254)

Then the rules have been made and applied. The right of poor is decreased in the wealth which requires much effort to earn, because it is naturally unacceptable to give share without effort, while in the wealth which needs less effort, the right of poor is increased so that it should be distributed without feeling any burden.

Business is the most engaging activity as it keeps busy trader`s mind all the time in its planning, therefore, only one-fortieth part (2.5 %) of the total annual income, is

to be paid as zakat (alms) and agriculture takes less struggle than trade, a farmer has to work three or four months in irrigation and harvesting and after that he enjoys whole year, therefore, the due to be paid is increased to one- twentieth part (5%) of the produce. If land is irrigated by rainfall and natural resources then one-tenth (10%) of the yield is to be paid, and if without any struggle, such as, if any treasure trove is found, the due is increased more to the one-fifth part (20%) to be given as zakat.

Similarly, zakat is obligatory on cattle and therein rights of poor are maintained through Islamic treasure. For instance, on camels, one goat will be paid as zakat, provided they are five in number and have passed two years of their life and entered into third year, on cows more than one year a calf will be given as zakat, if they reach thirty in number, on goats one goat will be taken as zakat, on condition that their number reach forty and on horses, one dinar will be paid annually on every horse or having priced them, 5 rupees will be paid on every two hundred rupees.

However, zakat is necessarily taken from every kind of wealth, whether it is amount, business asset, animals or produce of the land. So, for instance, if one possesses one lakh rupees and one lunar year passes, so, one fortieth (2500) will be taken legally for poor. Then, Zakat-Al Fitr, 1.633 kg of wheat or its price is necessary on each person in a house. So, if there are ten persons in a house, whose asset is equal to Nisab, so 16.330 kg wheat or its price will be given to poor and if there are two hundred such houses in a city, so, 3266kg wheat or its price will be donated in charity. In addition, sacrifice is obligatory on wealthy persons and even in it the poor have been given right to avail. Moreover, there are ethical rights as well.

وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ

> "Do good as Allah did good to you".(Al-Qasas,28-77)

Islam lays so much emphasis on beneficence, affability and kindness to relatives that if a Muslim clings to them, he will prefer poor to be wealthy to himself and naturally the passion of generosity and donating in the way of Allah will emerge in him as it has been a tradition of Muslims.

Then, by the moral recommendations, the instability of the world is taken care, which curbs the materialistic desires from hearts. Thus, no difference between gold and stone remains, man becomes confident in spending and careful about hoarding. Above all, the law of heritage is implemented which does not allow asset of any one to remain in one house. It shows clearly that economic system in Islam is based but on the principal of distribution.

So, if a school of thought establishes its financial system principally on distribution and assumes hoarding bad, moreover promises merits and pleasure of Allah almighty if wealth is spent in charity, not only wealth will be distributed but also wholeheartedly be given to poor who will obviously accept it with gratitude. On one hand, this will create financial equilibrium and on the other hand, generate mutual love and strengthen the rope of relations, love and fellowship between rich and poor. Rich will be delighted thinking that he got success in the world and hereafter while poor will be pleased thinking that he is not left in destitution, rich people are his patrons who never forget him in any situation. They remember him when crop is ready, annually in the benefit of trade, when cattle comes, on the occasion of Eid-u- Fitr and Azha, when they find any treasure trove. So, who can be more helpful than them?

On the basis of this Islamic principal, rich will be a

generous benefactor to poor and he will be an obedient to the rich. Thus, between these two basic groups of the society, financial, moral, legal, social and economic equilibrium will emerge. Despite it if difference exists, so it will be such a difference which a poor can willingly tolerate, but rather, he will aspire for growth in rich`s property, so that his portion could increase, as if he will not want to be equal to the rich.

Hence, the Islamic age, in which Muslim stuck firmly to these natural principals, witnesses that nobody ever imagined such problems. No question of capitalist and employee was there. Everyone was capitalist as well as employee. Capitalism was nowhere to be observed. If it was, so no one was happier by it than an employee, for it was meant to take care of him, because Islam had established both of them on such a moderate level that every side was happy and satisfied in his own ambit and this is by which Islam had destructed every kind of sectarianism and discrimination in economics.

Therefore, whenever the world intends proper solution to economics, surely it will be an Islamic economic system and it is indispensible.

Political Sectarianism

Political sectarianism is the most devastating, wherein parties and groups are formed and these parties rival each other to come in power and in the process trap simpletons in their nets. Apparently, this rivalry is quite peaceful within the legal limitations, but in its depth, there lies much disturbance, untrustworthiness and a terrible dilemma. War does not invite as much devastation as this so-called peace does. Power hunger is the cause of emergence and vanishing of political parties. Every party woos masses and divides them into different groups as their interest lies with people divided on various grounds.

Islam has ended the origin of political sectarianism by negating human supremacy completely. It established the sovereignty of Allah and considered human as His deputy, not as a ruler, so that all human beings speak together, "Yours and ours God is the king''. This principal calms down hustling of parties and countries because the sole problem lies with the idea; "I am lord and you are servant, I am king and you are subject". But when everyone says neither you are my lord nor I am your servant, but rather the lord of us all is Allah and the law we have to abide by is Allah`s natural law. This idea not only puts an end to human problems, but also remedies their hunger for power and creates servitude in them, establishes mutual harmony and fellowship. This is what Islam speaks about:

إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ

ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٤٠

> "Sovereignty belongs to none but Allah. He has ordained that you shall not worship anyone but Him. This is the only right path. But most of the people do not know". (Yusuf, 12:12)

It is clear that kingdom entails anarchy, bloodshed and wars, while Caliphate implies reform, security and peace. The world too has accepted kingdom a root of social injustice and unfair distribution of resources among citizens, so they resorted to party system. Now instead of one man a party system rules with almost the same evils which used to exist in kingdom like suppression and enslavement; oppression and rebellion; segregation and unfair classification in the society. Resultantly, democracy or party did no good to mankind as they are still suffering with the same problems they were previously.

Islam ended all those conflicts and invited human behavior towards pure natural system which has equality and privilege, respect and sympathy. It neither denied human emotions nor left free. But rather, added some conditions to control emotions on the right path and protect with their hidden harm. Moreover, these conditions used to establish equilibrium and natural equality in every collective sphere of life and terminate discriminations and communal discords.

Saying إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ (Surely the oblest of you, in Allah's sight, is the one who is most pious of you.)Islam eradicated ethnical discrimination and racial sectarianism and established human equality. To establish equality of faith, it promulgated believing in prophets without any differentiation which terminated lineal discriminations and religious sectarianism. To prevent from

obsequious discrimination, it set the principal of equal praise. To terminate nationalistic discrimination and geographical sectarianism, it said, إِنَّ ٱلۡأَرۡضَ لِلَّهِ (surely the land belongs to Allah) which established nationalistic equality. To root out financial sectarianism and establish financial equality, it declared that all things belong to Allah almighty alone and rich people should spend some of their wealth in the way of Allah. And to finish human supremacy and party system, it announced إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ (sovereignty belongs to none but Allah) by which political equality emerged.

However, Islam left no doubt of partiality or extravagance and parsimony in any two sided-matter from which these sectarianisms emerge, but rather, it put forth the point of a unique justice and moderation and declared the commandment of Allah as a standard to accept and reject everything, whose real kingdom and sovereignty no human can deviate from. He, therefore, announced in general:

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ ٦٤

"Say,O people of the Book, come to a word common between us and between you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah. Then, should they turn back, say, :Bear witness that we

are Muslims." (Al-baqara,3:64)

It encapsulates that these scattered elements dying in communal rivalry, neither the homeland can unite them which in itself has demarcation and discord, nor race and blood which itself is contradiction of race and colour, nor nationality which differentiates between black and white, nor wealth and government which creates war through the clash of lust and greed and nor the labels of myriad religions which have themselves different ideologies, but only He can unite them who is pure from all kinds of contradictions, but rather He is who has absolute oneness and is far above from every race and blood, demerit and defect, and without any association He is creator and sustainer of whole mankind and who controls everything in the world, whose sacred name is Allah, whose sovereignty is agreed upon by everyone. Everyone accepts Him his lord and calls Him by various names.

Therefore, only the name of Allah can unite these divided nations whose magnificence has equally got a place in every heart that just hearing His name, everyone bows down before His name. A resident of a homeland can never bow before another, but both can do so before Him. A nation can never accept slavery of another, but both will pride themselves on servitude of Allah Almighty. Surely, a race harbors rivalry against another, but they will certainly agree upon His supremacy.

So, it is only the name of Allah that can unite these contradictory elements eradicating every sort of discrimination, caste system and communalism. It means the equal thing in each one is divinity of Allah. If without associating others with Him, everyone accepts Him, this is a common ground which can unite world nations. This is the word which Quran presents to world by the eloquent title;

كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ

If Islam, irrespective of personal qualities of a community, drew attention towards a comprehensive collective ground to terminate communalisms, so, what crime Islam has committed that it is demonized by the name of sectarianism? While Islam guides the whole world to save it from communal conflict by inviting all schools of thought towards universal truths based on common teachings, rather futile attempt of uniting them on the ground of wealth, country, nation, race, colour, power etc. These attempts not only objectively failed but also fueled sectarianism, as these are the epicenter of sectarianisms which is burning the world in the hell of communal prejudice. Despite, hopeful to eradicate sectarianism through these, seems to combine deliberately contraries, that is impossible or mistakenly deceiving the world which is immense self-centeredness.

It can be said that communal problem is being incited today by the name of religion communal problem which caused thousands of innocent people lost their lives, so Islam is the source of communal tensions too? In this case, what does Islam mean by كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ? I would say Islam did not present just the name of God and religious tag as conjoint but it put forward the divinity of God and His single sovereignty as common ground which whole world not only claims but accepts wholeheartedly as well. But the difference is, the other communities did not infer their plan from this international creed to eradicate sectarianism, but they inferred from the words of country, nation and race etc. which themselves are the source of sectarianisms but due to their misunderstanding or selfishness they titled it with culture and on the name of God they have spread nationalistic selfishness. Therefore, all invented communalisms are fixed on the name of God and short-

sighted people think of God as source of these wars and clashes.

On the contrary, Islam ends all nationalistic, linguistic, and racial discriminations and presented global brotherhood scheme which is given by the Almighty, greater than global intellect as a whole and controls all the worlds with His infinite powers and all these demarcations vanish before Hisgreatness. Therefore, Islam makes heads of country responsible for differences and dedicates unity and universalism towards the name of God which is absolute reality, neither it itself is in deceit nor wants to deceive others.

In a nutshell, other nations do not have any plan where the name of God is common point and they can unite nations on that ground. They have but the strategy of nationalism and to get it popular the name of God is forcefully used. But, this deceiving nomination cannot be hidden from the poison of discords and hatred which they spread in the world. Moreover, when world frustrated by this deadly venom, begin to keep away from the slogan of nationalism, these everlasting deceivers start to hold God and religion responsible for faults and problems.

But Islam has a reasonable program for globalization. Therefore it needs neither to deceive nor to be deceived. It openly proclaims that the real factor behind division of world into parts is to prostrate before country, nation, race and colour which includes essentially demarcation and separatism. Therefore, unless racial discriminations, nationalistic supremacies and national discords are eradicated, mutual untrustworthiness, hatred and communalism cannot be ended, and afterwards unless association with such a center whose essence in itself is pure from discord, contradiction and separatism is done, communal harmony and fellowship cannot be established in

the world and that is being of Allah alone.

Therefore, Islam designed a plan in a negative aspect which denies the centrality of anyone except Allah, which divides creatures, be it country, race, nation, wealth, government, complexion or anything else, neither any man prostrate before them nor these things should be considered as destination of efforts. Shedding light on this aspect somehow in detail in the begging I said sectarianism is the outcome of prostrating to these artificial idols. Therefore, by rooting out nationalistic racial and every kind of communalism, Islam finished these so-called centers so that world could be free from division and plight of mutual hatred. Details of this negative programme which cuts the roots of polytheism and dissention are available in Quranic verses and prophetic traditions in abundance, but the time does not allow presenting them.

As for the procedure of Islam for complete oneness of Allah, it connects all human beings to Allah Almighty alone in every case of human life, be it pessimism or optimism, sadness or comfort, affection or enmity, peace or war, dignity or humiliation, help or helplessness, rest or anxiety, habit or worship. As the glorious Quran guides: For instance, if you think of dignity, ponder on فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا (But, indeed, all honor belongs to Allah), if you imagine power, look at أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا (that all power belongs to Allah alone), if you conceptualize sovereignty, pay attention إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ (sovereignty belongs to none but Allah), if you wish asset and earth, recite اِنَّ الْاَرْضَ لِلّٰهِ (surely the land belongs to Allah), if you are optimist, see وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ (and do not lose hope in the mercy of Allah), if you are troubled by thoughtfulness, don'tforget فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ

(None can feel secure from Allah's plan), if you face pessimism, remember لَا تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ (do not despair of Allah's mercy.) if you get blessings, recite وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ (Whatever blessing you have is from Allah.) if you get into trouble, keep it in mind, مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ (No calamity befalls (one), but with the leave of Allah.) if you keep patience, have a glance at وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ (And be patient. Your patience is bestowed by none but Allah,) if you are grateful, recite أَنِ ٱشْكُرْ لِلَّهِ (Be grateful to Allah) if you are in good state, remember فَلْيَتَّقُواْ ٱللَّهَ (So, they should fear Allah) if you are overwhelmed by humbleness, don't forget وَٱعْبُدُواْ ٱللَّهَ (Worship Allah,). In desire of peace of mind, consult أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ۝٢٨ (Listen, the hearts find peace only in the remembrance of Allah.) if you need help, recite, وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝١٢٦ (Otherwise, victory is from none but Allah, the All-Powerful, the All-Wise) if you want to be wealthy, keep in mind, وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ (And give them out of the wealth of Allah that He has given to you.) if you wish to spend in the way of Allah, practice on, وَأَنفِقُواْ فِى سَبِيلِ ٱللَّهِ (Spend in the way of Allah) if you confront any power, announce لَا قُوَّةَ إِلَّا بِٱللَّهِ (There is no power except with Allah) if there is badness and goodness to befall, recite, كُلٌّ مِّنْ عِندِ ٱللَّهِ (All is from Allah) If lawful and unlawful are discussed, then see تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا (These are the limits set by Allah). Therefore, do not exceed them) if you are doing any pact,

ponder on, وَأَوْفُواْ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ (Fulfill the Covenant of Allah when you pledge). In short, if any sincere shows sincerity, thinkof لَا اِلٰهَ اِلَّا اللّٰہُ (There is no god but Allah) and when any follower follows the truth, remember, مُّحَمَّدٌ رَّسُولُ ٱللَّهِ (Muhammad is the messenger of Allah)

However, in every stage of mind and body, Islam tells to refer to the center of the universe, who is Allah with infinite power covering all nations. By doing so Islam has globalized everything. Therefore only Islam can establish a global system in the world eradicating communal demarcations, not a school of thought whose target is just a limited part of land or any particular group of mankind.

Now, coming to the brief program of Islam, if world nations accept Allah as center of knowledge, ideology, word and action, and take away manmade gods, country and nation from the hearts, it will be a point which can take all nations to a common ground. Apparently, the difference in practicality will show up reflecting the natural differences and particular features of various nations, but because of being uni-centered these differences will not lead to conflict which provides opportunity to communal tensions to thrive. In other words, a real and strong united nationality will come into existence.

Alongside, if they accept the detailed program of Islam which declares Allah the source of every thought and action and brings heart and body in complete submission to Him, polytheism will not remain that sectarianism may emerge and thus in a real manner, the unity of nationality will take place.

Anyway, the unity cannot be established by these artificial centers presented by communities of the world on the name of ambition to globalize the world, but it is only

Islam that presented the real program of unity, which outlines such a map where all the nations can gather on the global platform with universal government and politics, and at the end of the world, they can unite on a single path and religion as they were at the beginning of the creation.

So, the foundation of Islam is unity not the sectarianism. Therefore, it is okay to keep from religions for those who want to escape sectarianism by distancing from such religions which fundamentally divide the world into fragments and deprive it of universality. But it would never be wise to run away from the religion which came but to eradicate sectarianisms. Doing so simply translates into spreading communalism in the world in the guise of avoiding it.

I think today the nations have accepted Islam as much as they have kept themselves aloof from sectarianism, because the first objective of Islam is to finish sectarianism, untouchability, racial and nationalistic discriminations. It is Islam that in the last phase of the world will eradicate these manmade demarcations.

Hence, in Dalail-un-Nabuat there is a hadith which informs that the universal religion of the last prophet will eventually eradicate the idols of creeds and their worshipers from the world and establish a global ethnic group and unity, as Kaab Ahbar (r) narrates: Dream of Iraqi king, Bakht Nasar, became a key factor for freedom of Bani- Israel from Babul. Bakht Nasar attacked Syria and ransacked Bani-Israel, killed thousands as well as imprisoned thousands of them in Iraq jail. Daniyal (pbuh) the prophet of the time was also among captives. All jail officers were fascinated by his honesty and sincerity, piousness and abstinence. They revered him very much. Having passed a long time, the king viewed a very frightful dream and called royal magicians and forecasters to interpret it. They asked, “What was dream”? “I forgot”, he replied. They said, “Then, how can we

interpret the dream? He angrily uttered, "I appointed you only to reveal such kinds of things, and when you are incapable of doing so, there is no use of you, within three days, if you don't explain, you all will be slain."

The news spread and was passed to prophet Danyal (pbuh) in prison. So he said to jailor who was much devoted to him, "You should inform the king that I know the meaning of his dream. I expect this will raise your position and free me with my people from this plight". Jailer said, "I am afraid of king`s rage that he might think of you that you pretend to earn freedom while I believe that if anyone knows his forgotten dream, it is only you ". "Don't worry about me, surely I know his dream and its interpretation, for there is a lord of mine who reveals the bits of information which I wish to know about", Danyal (pbuh) said.

So, jailer went and informed the king. Immediately Danyal (pbuh) was called. When he entered the royal court, he did not bow before the king as it was a custom that every person who went there, he had to prostrate before him. After a while the court was adjourned and the king began conversation with Danayal (pbuh).

First of all, the king asked, "Why did you not prostrate before me as per the etiquettes of the court? He replied, "There is a lord of mine who told me your dream and its interpretation on condition that I don't prostrate before anyone except Him. I am afraid, if I bow before you, just He will snatch my knowledge and you will kill me due to not taking benefit from my knowledge. That is why I considered quitting prostration easier than being murdered. And it saves you from suffering disturbance whole life due to forgotten dream. So, I considered quitting prostration useful for both". The king said, "To me there is no other person more loyal to his lord than you and certainly those who fulfill pledges of their lord are beloved.

So, can you enlighten my dream?" asked the king. "Yes" Daniyal (pbuh) replied and explained: You have seen a gigantic idol engulfed whole space, whose upper part was of gold, middle part of silver, lower part of copper, legs made of iron and feet of clay.

You were watching its beauty and unprecedented structure, then, suddenly a large stone fell from sky on its head so forcefully that it broke into pieces. All its metals, gold, silver, copper, iron, and clay mixed up and turned into an inseparable heap. You were certain that if all human beings including djins wanted to separate all its metals, their efforts would be in vain and if, in this case, air blows, it could fly away its atoms.

"Exactly I saw what you explained" said the king, "Now tell me its meaning". Daniyal (pbuh) described: The idol means different creeds of the world, golden part of the idol is you and your race which you rule over, silver part is the coming nation on whom your son would govern, copper part is Roman nation, iron part is Persian nation, and clay part is another two nations on which two women would rule; one in eastern Yemen and other one in western Syria and as far the stone hit on its head from sky, was Allah`s religion which last prophet would hit on the idols of his nation so that it overcomes over all religions.

Allah will send an uneducated prophet in Arab, who will claim only one religion cancelling all different religions, as the stone broke all metals of the idol and mixed them into one. Then last religion will spread throughout the world as the stone engulfed whole space. Thus, Allah Almighty will purify His religion, right path will emerge and wrong path vanish. Allah Almighty will impart this religion to uneducated; by which week will be empowered and contemptible will command respect.

The interpretation convinced the king and he said cordially, "I had never ever seen any person like you during my reign. Now no one will be more prominent than you in my court and I will reward you as per your grand favour".

The hadith suggests that the religion of the last prophet which will emerge in the last phase of the world, as it has done, will erase all national, ethnical and nationalistic discriminations and thus various nationalities will merge into a single one. Untouchability will be abolished and the nations whose religion was untouchability will themselves curse their own religion. Even all the retrogressive leaders if they wish to regain these discriminations, their exertions will be fruitless. So, there will be a single nation throughout the world with single school of thought and global sovereignty.

But it does not mean that after establishing the Islamic relation, Islam considered all other relations like humanity, nationalism and racism futile. No, but it upheld these relations too with some boundaries because human natures naturally inclines towards them, which arise when they confront with other people and face any menace. For instance, if any beast attacks on few men, naturally their humanitarian relation will unite them against the beast. If the residents of a country confront with any foreign enemy, their nationalistic relation will bond them naturally to confront the enemy. Likewise, if a family starts to persecute other family, naturally its racial bond will compel them to unite against persecutor. So these relations obviously lie in natures and hence Islam did not come to eliminate natural tendencies but to set them in right direction. Therefore it was not possible for Islam to overlook. So it used them within boundaries and announced to establish each of them as a permanent brotherhood. But the determinant of all is only Islamic shariah. As its announcement about Islamic brotherhood, which the glorious Quran speaks about:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ

"All believers are but brothers". (Al-Hujrat,26:10)

Hadith says:

المسلم اخو المسلم لا يحقره ولا يوذيه

"A Muslim is a brother of another Muslim, he should not oppress him, nor should he harm him".

About human brotherhood, Prophet Muhammad (pbuh) says:

اشهدان الناس كلهم اخوه

"I bear witness that all humans are but brothers".

The following verse unveils the same reality:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ

"O mankind, We have created you from a male and a female". (Al-Hujrat, 26:13)

Pact between Muslims and Jews of Madina is great evidence about nationalistic brotherhood, under which they united against pagans of Makkah on the basis of nationalistic relation; otherwise neither there was religious nor family relation among them.

About racial brotherhood, Quran said:

وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ۚ

"And made you into races and tribes, so that you may identify one another''. (Al-Hujrat, 26:13)

Obviously, composition of tribes could be by any common point, so it is none, but family. But the determinant of all brotherhoods is Islamic religion, so that these nationalistic, racial and national prejudices could not become source for discords and sectarianisms.

It denotes that these all relations are neither declared as way to salvation nor basis for mutual affairs, but they are as helper of Islamic religion and brotherhood.

Through racial brotherhood prophet Muhammad (pbuh) strengthened Islam and its preaching, as the holy Quran announces via Muhammad`s blessed tongue:

قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ

"Say,: I do not ask you any fee for it, except the love of kinship".(Al-Shura,25:23)

There was no Quresh tribe but Prophet Muhammad (pbuh) had kinship in it and kinship naturally creates mutual affection and care of each other. Therefore, he used it in preaching. Referring to it he appealed to people that oh my brothers let me preach or at least did not interfere caring of kinship. So, many people became his supporters and friends due to this racial bond and eventually embraced Islam.

Human brotherhood was also used to spread the universal religion uniting people in the name of humanity and teaching them its rights, so that, through humanistic fervor, they could develop Islamic spirit. Also, the nationalistic fellowship was used to protect Islam, as the treaty with Jews was but to protect Islam. However, the Islamic brotherhood is declared the real brotherhood and the

other forms of brotherhoods come under its fold. Neither they are as central nor useless, but are upheld with detailed rules and regulations to strengthen and preach Islam and its branches. Cooperation and mutual affection are considered the most significant and essential parts among Islamic brotherhood, mutual respect and benevolence among human brotherhood, beneficence and good conduct among racial brotherhood and mutual peace and fellowship among nationalistic brotherhood, so that, the life of every sphere be peaceful according to its qualities as well as the real purpose of life; religiousness, preaching and promoting the truth be achieved forever easily. Therefore, emphasizing on Islamic brotherhood and its globalization which is the subject matter of Hadith Ahbar, is to save these natural bonds from being considered entirely useless.

The example of the stone given in Hadith illustrates that the last religion of Allah Almighty would not contain the customs, innovations, metals and colors like the false religions, but rather, far from these things, it would have unique features of its own like single, natural and complete traditions of unity as the fallen stone did not resemble to the idol casted in various customs, body and color shades. In the example, no form of any hard thing like hammer is shown to break the formed parts of the idol of these nations, but rather, far from communalism and customs, the natural and simple form is illustrated, it indicates that the last religion would not be invented of customs, but rather, pure from every kind of demarcation, it would be a natural and simple religion by which artificial customs and ways would be outcast.

Likewise, falling stone from sky and hanging of the idol in the space indicates that the religion of discriminated nationalisms would be without basis, rather based on dominance and weakness of the races. But the religion to cancel all other religions would be heavenly with heavenly

revelation. Similarly, the presentation of these racial and nationalistic religions in form of the idol, and the heavenly religion in form of the stone indicates that the first task of the heavenly religion is to break the idols and cancel the earthly religions which worship the idols.

The Hadith, however, proved that the previous prophets kept predicting that the sole objective of Islam is to break the colorful idols of the nationalisms, which treated people with discriminations, caused communal tensions and divided humans into hundreds of groups, creating among them communal hatred and prejudice. As a result, some nations themselves became superior forever and some of them regarded as inferior; one, because of being the offspring of the head, became gold, while other being the progeny of the foot, became clay. Thus, the human group which deserved an equal treatment as human, due to discrimination, suffered from communal hatred which spread the burning riots and conflicts across the world.

Today, if stricken by these kinds of religions, the world is compelled to establish a separate unified class under the flag of motherland; it is undoubtedly impractical. It can never achieve any success in general, unless it roots out the kinds of religions from the world which spread sectarianisms.

But without diagnosing the disease properly, the remedy prescribed is like "the excuse of the sin is worse than sin" because replacing religion with motherland does not eradicate sectarianism. But rather, instead of the religious sectarianism, the nationalistic, racial and financial sectarianisms would come into being and remain the same consequence, in fact more dangerous and threatening to world peace.

Therefore, the proper therapy to be employed is that

particular school of thought should be followed which fundamentally rejects communal discriminations and advocates equality and global brotherhood while terminating the racial, ethnic, national, financial and nationalistic discriminations by zeroing down communal standard

That is why, in the beginning, I claimed that in this country a respectable life is possible only through living in accordance with Allah` natural law. By the grace of Allah Almighty, the claim has been proved.

It is Allah`s natural law which resolves the issues of peace and livelihood, the most critical and dire need of yours. The external livelihood is bread and internal one is dignity and power, therefore peace and livelihood include both the bread and the power.

Today, in the world, there is much hue and cry for peace, power and livelihood. Not only in India, but in the most of the countries across the world, races, governments, rulers and subjects are crying for livelihood and power and lamenting over peace. If you ponder, the solution of these three critical concerns is provided earlier, keeping the initial discussion of this speech in mind, think, " if any nation respect all the nations and does not bear a little insult against their leaders keeping aside all kinds of sectarianisms, so, it does not want its kingdom, but wants to demonstrate the greatness of its Lord, follows the divine law which is practically to be grateful to Lord attracting the attentions of Allah Almighty, establishes class equilibrium in its social set up, purify economic system from discrimination resulting judicious financial equilibrium where capitalists are restricted of hoarding for inflation and the thieves are incited by neither greed nor dacoits by carnal desires."

Then, it has no racial and ethnic discriminations; and is free from caste, feeling of racial superiority or inferiority

causing enmity and clashes among classes and political parties leading political sectarianism. Further, it ends discrimination between national and foreigner as demarcation creates hatred and tension between them. Therefore question arises, why doors of internal and external livelihood and dignity are shut for Muslim community and peace ruined? The doors of livelihood are shut by the nature, due to ungratefulness, narrow mindedness, jealousy and prejudice. So when there is no existence of these reasons in this Muslim community, no question will arise of the lack of livelihood and honor.

On one hand, ungratefulness to Allah Almighty is to refuse His law and insult His pious servants, underestimating and denying their guidelines they received from Allah, and when these factors exist among Muslims, so why will Allah Almighty not close the doors of His bounties and help on it, that causes it to be dishonored and without sustenance? On the other hand, there is an economic equilibrium in its internal classes, there is no confrontation of capitalism and poverty, and the poor are being given their rights making them satisfied with rich, so why do the emotions of insulting each other due to the strain of livelihood and class imbalance emerge in this community which could provide an opportunity to flourish the germs of insecurity and scarcity of sustenance?

However, the basic bounties are two; peace and sustenance. Lack of these two blessings endangers both the life and the wealth and these are based on gratefulness that is why it becomes the fundamental to all the boons, whereas ungratefulness comes out as the cause of lack of all bounties, as the glorious Quran narrated the very fact in its philosophical words:

وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا

رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا
ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾

"Allah gives an example: There was a town, secure and content with its sustenance coming in plenty from every place. Then, it turned ungrateful to the bounties of Allah; so, Allah made it to taste hunger and terror (that covered it) like a garment, as recompense of what its people used to do". (Al-Nahl,16:112)

The summary of the essay is there was a town with peace and sustenance receiving livelihood from every side. From every country the ships and trains laden with grains used to come there, as if the communities used to present heartedly their goods to it. No community had the emotions of disturbance and discomfort against it, rather every community was helpful in favour of it. Then suddenly, it turned ungrateful to the bounties of Allah, denying Him as an Absolute Sustainer, it became itself sustainer and arrogant towards the bounties of Allah.In addition, insulting the communities with their religions, spiritual figures and countries, it also insulted its own nation creating discrimination, capitalization, emotions of mutual jealousy and partition among them. Thus, the place where the fountain of peace used to spring from, mutual hatred broke out. As a result, both the essential bounties, the sustenance and peace were taken away from its hand and insecurity as well as absence of livelihood covered it like a garment. In terror, if a dress is taken off while running, the more you try to take it off, the more it sticks to your body. The more you run away from it, the more it clings to the body with sweat; it is not even easy to take off in peace. Similarly, the insecurity and absence of sustenance had covered the ungrateful town

like the dress that if it wanted to get rid of it, it did not leave it. Therefore, the glorious Quran did not say that the peace and livelihood was taken away from the town, rather than it said that the insecurity and absence of sustenance covered it like a garment. Not only in form of hunger and terror, it crept into them whose taste they took, but also the people tried to run away from this external and internal predicament, but it did not leave them.

Today, to get rid of insecurity and lack of sustenance, resolutions are passed, plans are made, wars are waged and national as well as international debates are held, but fruitless. It is not so that because of famine and scarcity of productivity people are deprived of sustenance, there is much rain, there is no lack of productivity, barns are full with grains and the shops with the needful products of life, but despite, they are hungry and bare. Standing on the pile of livelihood, they plead for sustenance and no one is there to hear them crying. It is not only deprivation but also a predicament that despite being things available they are being tantalized. The condition of this famine is exactly what the prophetic tradition tells:

Prophet Muhammad (pbuh) asked his companions, “Do you know what the famine is? They replied, “The famine is when there is no rain, no productivity and there is drought”. The apostle (pbuh) said, “No it is not a famine, but famine is when there is much productivity but the blessings are taken away from it”. As if, everything is available but despite it every one is empty handed and pleads for livelihood.

Similarly, today, the condition of insecurity in the world is precisely what is said in the following Hadith:

عن ابی الدرداء قال قال رسول اللہ صلی اللہ علیہ وسلم ان اللہ یقول انا اللہ لا

اله الا انا مالك الملوك وملك القلوب قلوب الملوك فی یدی و ان العباد اذا
اطاعونی حولت قلوب ملوکهم علیهم بالرحمة والرافة وان العباد اذا عصونی
حولت قلوبهم بالسخة والنقمة فساموهم سوء العذاب فلا تشغلوا انفسکم
بالدعاء علی الملوك ولکن اشغلوا انفسکم بالذکر والتضرع کی اکفیکم (رواه
ابونعیم فی الحلیه،مشکوة)

"Abu-Al-Darda (r) narrated that Prophet Muhammad (pbuh) said, "Allah Almighty says I am Allah and there is no God except Me. I am the Lord of the kings and the Lord of the hearts; the hearts of the kings are in my hand. Undoubtedly, when humans obey Me, I turn the hearts of their kings with mercy and affection towards them and when they disobey Me, I turn the hearts of their rulers with wrath towards them who keep on giving them the worst punishment. So, O people! Don't busy yourself cursing and backbiting your kings. But busy yourself remembering Me and prostrating before Me. So, it is Me who will be sufficient for you."

It, however, indicates that the factors behind lack of livelihood and insecurity are not only political and customary but also there are internal reasons of these external factors. Eyes cannot perceive them but the hearts can feel them. They cast their impact unconsciously on external dealings. The sole reason behind lack of livelihood and insecurity is disobedience and the basic factor of providing sources for peace and sustenance is obedience of the Almighty.

So, we are solely responsible for deteriorating conditions of livelihood and security, though apparently others seem to be but they are not. For instance to understand, few people discuss the death caused by hanging corpse on the gibbet. One of them opines that the noose

around his neck choked him to death. Second says that it is right but it is not the real reason, there is another reason of this reason and that is gibbet which slid of his feet, the noose tightened, strangled the throat and death occurred. Therefore the real reason is gibbet. The third person says that the gibbet is not the real cause but the real reason is the hangman who pulled the gibbet from the feet of the death. The fourth man says the hangman is not the real cause for he has no personal enmity with him but he was compelled to do so because of the command of magistrate, so the real cause is magistrate. The fifth man says that none of you had understood the real reason. Magistrate was not his enemy but the hanged man committed an unlawful murder that is why the magistrate applied his authority and ordered to be sentenced. So the real reason is his crime. The crime forced the magistrate on Qisas (retaliation), the order bound the hangman, the hangman pulled the plank beneath his feet which caused the noose to being tightened the throat and eventually death occurred.

So, the external reasons of the death are the noose, but passing through different external and internal reasons, the real reason is his crime and violation to the law of the time which prevents from committing unlawful murder. As if, by committing this crime, at once, he infringed on three rights; the right of Allah by breaking the law, the right of people by creating disturbance and his own right by tarnishing his dignity. He, therefore, stood out, hateful in sight of them.

It was all due to not abiding by the law of the time. If he had abided by the rule, it would not have happened. It clarifies that the survival of the bounties lies in following the law and deprivation of them in disobeying it.

Actually, when disobeying the laws takes away the bounties, so in case of disobedience to the spiritual laws, the

deprivation of bounties, especially of the peace of heart is more obvious.

So, the peace and livelihood do not depend on treaties and resolutions, rather depends on Divine Law. That is why the real factor behind the survival of sustenance and its deprivation is abiding by the Divine Law called worship and disobeying the Divine Law called disobedience. The glorious Quran reveal the very fact in the following words:

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ۝٤

> "They must worship the Lord of this House,who gave them food against hunger, and gave them security against fear". (Quraish,106:3,4)

It suggests that security and livelihood depends upon the worship of Lord only, otherwise they will be taken away. The resources for the growth of sustentation and peace have been explained in the speeches so far, I don't deny them. They are the external resources and to survive in this exterior world, there is no way to escape them but the humanity is not based just on exterior shape and materialistic things, but rather there is spirit and interior world with it as well. Therefore as we have to look at the external sources, more importantly, we have to pay attention towards the internal reasons. As we cannot survive in the world without soul just with body the same way, apart from these spiritual resources, we cannot sit just relying on deceptive reasons. So, where we need the worldly rules, at the same time, we need morality, since a law without spirituality and morality can never be the source of peace and salvation for the world, rather spirit is more necessary than matter because the existence of the materialistic structure is not possible without spirit. On the

contrary, the survival of spirit is possible without the materialistic structure as all the nations of the world agree upon it and there are logical and narrative proofs on it. The fountain of spirit and spirituality is Supreme Being; therefore, thinking to spend a peaceful life keeping away from Allah Almighty and His permanent Law of Nature is nothing but madness.

So, from any sphere of life, dispersion, communal discord, distrust, communal dilemma and all kinds of sectarianisms which cause lack of livelihood and security cannot end, unless the scattered elements turn towards the Supreme Soul, Allah Almighty, for I have mentioned neither the motherland can unite these scattered elements because it includes demarcations, nor the race and blood because it itself has difference, nor nationalism which has discrimination within it, but only the name can unite them which neither has discrimination nor any kind of discord, but because of being oneness it has united all the elements in His name. As much as we keep away from His name, the conflic spreads and as much as we affiliate to Him, the peace and contentment of heart we receive which is the main spirit of harmony.

However, I have presented the solution to your four wishes. As you solve them politically, the same way you should not overlook them Islamically that without it peaceful life is not possible.

May Allah enable us to act upon it, Ameen!